

1. Arrow please come home.
Helmholtz.

2. I love your melons, want to
shake your patch. Murph.

Vol VII No. 10

SPRIKE

February 18, 1974

Election day soon

Not only the administration will be responsible for finding a new president, the students of this college have that task as well.

It is that time of year again when the president and vice-president of the Doon Students Association must be elected. Nominations are already being accepted for the two positions. To be nominated a person must have a nominee, a seconder, and 20 signatures in order to run. The election will be held on March 15 with advance

polling on March 13 for those who will be away from the college on placement during the election day. Campaigning will be held the week before elections.

The positions of the various chairpersons of the DSA are also vacant. Resumes are being accepted by the DSA and the executive of the DSA will appoint the various chairpersons.

The reason that these elections and appointments are so early is that it gives time for the new

people to adjust and to learn what is expected from their positions without having to worry about exams.

The chairperson should not be confused with the divisional reps. The chairpersons are in charge of activities, athletics, publications, treasurer and public relations.

If there are any questions regarding the election the secretary at the DSA office will answer them or see Angelo Volpe vice-president of the DSA.

Sports complex approved

Tuesday night was the bi-monthly meeting of the Doon Student Association. The major item brought up was that the Early Childhood Education girls have received the approval of administration to hold their conference on the weekend of March 22. There will be about 20 girls from across Ontario attending the conference. There were fears that because of the pub being held Friday night, the girls were not allowed to stay overnight in the college. However these problems have been solved by added security and ID badges for the girls. There were also fears that the pub which is being sponsored by the DSA would not make a profit. However, as it was pointed out by Angelo Volpe, vice-president of the DSA, with 200 unattached girls there will be no problem about attendance. The girls are having raffles, bake sales, and selling chocolate bars to help raise money.

The next item concerned the universal gym that the DSA will buy for the new games room located downstairs close to the DSA office. There will possibly be

14 stations in this gym that can be used at the same time by males or females. It is going to cost the DSA about \$3,000 but can be paid over a period of 2 years with a down-payment of about \$1,000. These gyms are solid, reliable and need little repair. The company that builds them is also reliable and any repairs that are needed are done promptly.

There are also hopes that showers will be installed in the girls washroom downstairs. They are badly needed but the price given to the DSA by Dan Young from Leisure Education was \$300 apiece. Stu Detenbeck, representative for liberal studies, was amazed at the price and said that they had one installed for \$100 dollars at her cottage.

At the present moment the DSA can afford a \$700 down-payment but in April it might increase depending on the expenditures of the various chairmen for the rest of the year.

Treasurer, Dave Millon, is keeping money aside for the summer and to start things off next year. The reason for the squeeze with the money is due to

the low enrollment with students saying they would come and then not enrolling. The DSA was short about \$3000.

The best piece of news was the approval of the sports complex by the board of governors. Leisure education proposes to have two committees set up one to deal with the financing of the building and one for the running of the complex. There will be two students on each committee. Dan Young asked the DSA to ask the students if they would like to be a member of the committees.

A point was brought up by Dave Millon that some of the students are here for only one semester and the five dollars promised to Leisure Education from every student should be split so that \$2.50 is paid in September and the other \$2.50 is paid in January.

It was passed at the meeting that the various chairmen attend at least 50 percent of the meetings. Their presence will be required after the monthly budget comes out and so chairmen can explain why they spent too much or not as much as they expected.



ATTENTION ALL STUDENTS

Since I have been elected to the Search Committee for the new President of Conestoga College, I am requesting some input from students.

I would appreciate your ideas and suggestions as to the characteristics and or qualities the new President should possess. Please address all replies, confidential to the President of the D.S.A.

Thank you
David G. Collins

College Hassles

The composition of the search committee to find the new president has finally been resolved. There will be three members of the Board of Governors, 2 faculty members, one from Doon and the other from one of the other campuses, and one student.

There is also another group called the advisory committee comprised of faculty members and students from all the centres. This committee will not have much power but will help the search committee in selecting candidates for the post. The final decision will be made by the board of governors following the advice of the search committee.

The chairpersons of the college are worried about where they stand. Arnold Rose, chairperson for technology, feels that since they are the ones who will work most of the time with the new president they too should have a say.

The Porter report should soon be released. There is some confusion as to how it should be handled. According to Edna Tietze the report has to be released to the public, faculty and the Board of Governors at the same time. However the Board of Governors want to see the report first, then ask some faculty members to see it, and then release it to the public.

Ads for CKER

Radio Conestoga, C.K.E.R., had received approval from Aubrey Hagar, vice-president academic, to carry paid commercial messages. As part of the training aspect in the Radio and Television Arts Programme, R.T.A. students are now able to get first hand experience in selling and producing various commercials. This puts C.K.E.R. on par with other campus radio stations that have paid for commercials on their programmes.

Claude DesRoches, Radio Conestoga's marketing manager, said that he was very happy with the decision from administration.

"We are striving for professionalism with R.T.A., and this should add a new dimension to the work we do, and the quality of the service we provide to the Doon Campus." He added that previous to this, R.T.A. students produced

commercials that were considered public service announcements. "Now," he says, "we can go deeper into the whole field of advertising, and get maximum benefits from the work input."

Mr. Hagar said in a memo to Alex Brown, Doon centre administrator, that he was "satisfied that a thorough study has been made and that the proposals are sound. Approval is granted to proceed to sell time to advertisers." Mr. Hagar mentioned that former President James Church, had given his support to the project.

In granting approval, Mr. Hagar made the following three conditions: (1) Good judgement should prevail in the number of commercials aired, with respect to both station and listeners.

(2) That the operation is not subject to Canadian Radio and Television Commission (C.R.T.C.)

regulations, and (3) that all finances be handled through college administration, and that expenditures incurred will be charged to the programme.

Claude DesRoches said that these conditions could easily be met. Firstly, C.K.E.R. will only carry fine accounts, on the air at any one time. Secondly, Radio Conestoga will operate under C.R.T.C. regulations, but not be subject to them. And thirdly, since the budget freeze on education, operating expenses for such projects could not be found. For this reason, as well as academic ones, the management of C.K.E.R. decided to go commercial. These funds will allow Radio Conestoga the opportunity to better serve the Doon campus, he said.

It seems that better things are in the planning stage for C.K.E.R. listeners.

Talks are stalled

Teachers' organizations in Ontario's 22 community colleges will hold meetings next week to decide what to do about stalled contract talks with the provincial government.

"Things have reached crisis proportions," Iyan Mohammed, president of the Conestoga College branch of the Civil Service Association of Ontario (CSAO) said, following a weekend meeting in Toronto of presidents of community college teacher groups.

About 5,500 teachers, librarians and counsellors in community colleges have been without contracts since last Aug. 31. More than 200 are employed by Conestoga College.

Mr. Mohammed described the mood of teacher representatives at the weekend Toronto meeting as "angry."

Teacher representatives at the meeting agreed not to divulge details of their talks, but discussed "a lot of alternatives, of varying degrees" of severity," Mr. Mohammed said.

The next step by the teachers will be decided at the meetings of CSAO branches being arranged at each community college within the next week.

After preliminary contract talks broke off last year between teachers and the province, two months of unsuccessful mediation followed. Negotiating teams met as recently as last Tuesday, but reached no agreement on any major contract issues.

Teachers want a 17 per cent raise over 16 months, and have rejected an offer which the government says would provide nine per cent over two years.

We've found her at last, the fairest girl in Conestoga, The girl who reminds us what girls should be...

By John Storm

The human ego is a peculiar thing. Sometimes it can be the healthiest phenomenon of life and other times it can be the most destructive. While with most people, it fluctuates from highs to lows, there is a special breed of individual in which it remains constant, however distorted.

We all have egos and are, in a sense, egoists. The difference between some people though, is that their egos must be inflated while others retain a common level of self-esteem.

There are, it seems, several ways of boosting one's ego. You can "catch a good man, decorate your body, write an article such as this, or display your wares in a beauty contest."

In keeping with Conestoga's poor image in this community, and you can't deny that, a beauty contest was held during the Winter Carnival week. Yessiree Bob. That's what it was, a beauty contest. You may get some argument from the winner who said the girls were judged on poise, personality, versatility and general appearance. They were not, she said, judged on beauty—she wore a swimsuit, even though it was optional.

The competition was officially termed Miss "Sno" Ball 74. Perhaps a few questions should be asked. What special significance do the quotation marks have around the word Sno. It is

presumably merely a coincidence that the word "Ball," was used as well. If in fact, the term "Miss Sno Ball" was used unintentionally, fine. But, if it was used to imply some other quality, then the contestants should have proven themselves in a more obvious and strenuous way.

The bare fact about the competition remains that it was a "beauty contest." The points on which the girls were judged would definitely be valid, if they were investigated properly. The judging was done on four levels.

Personality: This was tested by having each girl talk with the

commentators for about 30 seconds to determine whether the girls had personality or not.

General Appearance: This category is interesting. Although a swimsuit competition was originally planned, it was later made optional because of the girls' reluctance, (the girls said their skin was not tanned and therefore was not in condition to be gawked at.) The girls paraded on the raised platform which was lined with lightbulbs, no lightbulbs that worked, just lightbulbs which looked pretty. The ivory soft skin, the long and silky hair and the sex

appeal smiles played an important role.

Poise: The dictionary defines this word as, "A particular way of carrying oneself." No explanation is necessary.

Versatility: The contestants were each asked a question to test their versatility. Some onlookers expressed surprise that some girls answered so suitably. The audience didn't know that the girls had the questions read to them prior to the event. The common phrase used in many of the answers was "I want good friends and love, or "I just want to do

whatever I'm happiest at." On this category then, the judges based their opinion on one question—a sure test of versatility.

Before the actual display of girls, the audience was entertained by the Stanley Park Senior Public School Orchestra. Their excellent music combined with the talents of singers Kim Slobojin and Gord Ogilvie gave the crowd an enjoyable break between performances by the girls. The orchestra played two songs and delayed the first appearance of the contestants. But wait. One of the organizers said the delay was deliberate, to heighten the excitement.

Between songs, people heard a faint hissing sound come from behind the stage where the contestants prepared themselves. Either they were spraying on deodorant, perfume or hair spray. It seems even beauty contestants need help with their appearance. Makeup was applied generously as well to make the girls more healthy looking and presentable. One "pudgy young thing" attempted to hide her face when a photographer tried to capture "the real girl".

To add to the atmosphere of the gala occasion the audience, mostly male, was eating it all up. It seemed some people had been occupying seats for some time. When the first contestant appeared, however, the crowd reacted. The oooowwww and aaaaaaaaing continued through the appearance of all eight entrants. Although some of this may have been satirical, the audience members apparently thought that's what you're supposed to do at a beauty contest—imitate the mating call of a bull moose.

As the girls promenaded their backgrounds were given to make sure the judges would not make a mistake and chose "the wrong girl." There was a definite similarity on some of those accounts given. Some of the girls were, or hoped to be, modelling. Another was a Condor cheerleader. Still another was, amazingly enough, a former beauty queen.

Then there were the judges: a beer company representative and a television hostess for a nursery school program. The last judge worked for the CTV television network. This is all well and good, but people can't help raising their brows when they hear he is a teacher of the girl who won the "enviable" title—another coincidence. Of course, what should be the qualifications be of a judge for a beauty contest? One judge in a Miss America pageant was boxer, Rocky Graziano. We may not have had a Graziano, but we were lucky enough to enlist the services of a brewery employee.

So everything had been done. The audience had a final chance to admire the small-of-backs and sleek, deodorized armpits before the judges announced their decision. The conflict-of-interest girl won the honours and transformed into Miss "Sno" Ball 74, the title all Conestoga girls should be proud to bear; a title, that typifies the excellence in womanhood and the Conestoga way.

As the song says, "We've found her at last, the fairest girl in 'Conestoga', the girl who reminds us what girls should be."

Heidelberg

Brewed from pure spring water.



And that's the truth!

"Remember that the most beautiful things in the world are the most useless: peacocks and lilies for instance."

—Ruskin

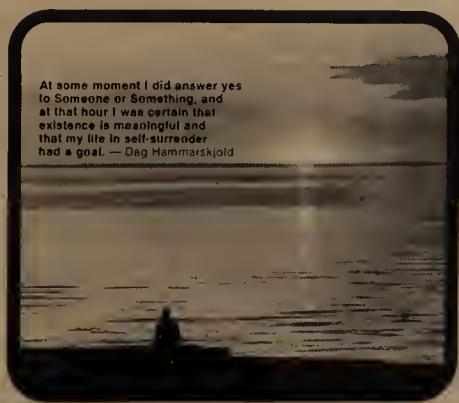
Definition of a girl: "thought to be member of the human race. Seldom found in natural state. Surface coated with paint and other chemical compounds. Has low freezing point, but is also highly explosive. Extremely active when in vicinity of opposite sex. Chiefly ornamental. Probably most powerful seducing agent known. Illegal to own more than one specimen."



"Beauty is the first present Nature gives to women and the first it takes away."

—Mere

The loser in a beauty contest who was coldly appraising face and figure of the girl who had just been declared the winner: "I wonder where she got her looks?" pondered a chaperone. "From her father," stated the loser unhesitatingly. "He's a plastic surgeon."



At some moment I did answer yes to Someone or Something, and at that hour I was certain that existence is meaningful and that my life in self-surrender had a goal. — Dag Hammarskjold

The Christian Brothers

(De La Salle Brothers)

A life of prayer and service in community.

Please send me a copy of your 16-page photo essay describing the life of the Christian Brothers.

Name _____
Address _____

Mail to:
Brother George Morgan, F.S.C.
5 Avonwick Gala
Don Mills, Ontario M3A 2MS

Have your Graduation Photographs taken at Pirak Studio Photographer

350 King St. W. Kitchener Ont. phone 742-5363

Special Package Offer In Direct Colour

Your choice of Package Offers

No. 1—1-8x10 Mounted	\$25.50
3-5x7 Mounted	
No. 2—2-8x10 Mounted	\$28.00
6-4x5 Mounted	
No. 3—2-8x10 Mounted	\$32.00
3-5x7 Mounted	
4-4x5 Mounted	

If you do not wish a package offer
— Camera charge \$8.00

Photographs

1—8x10 Mounted	\$8.00
1—5x7 Mounted	\$7.00
1—4x5 Mounted	\$5.00
6 wallets	\$7.00
12 wallets	\$10.00
11x14 photographs	\$17.00

We have gowns, hoods and tippettes.

Understanding China

W.A.C.H. Dobson

GUEST SPEAKER - PROFESSOR DOBSON

The college community is invited to a meeting on Tuesday Feb. 26th, 9 a.m. to 11 a.m. in Room A43.

Our guest speaker is Professor Dobson of the University of Toronto, who will speak on China and its importance in world affairs and to Canada.

Because his style is informal he would prefer to just chat with everyone but, to get things started, will offer a brief background to China's present position.

He learned about China at first hand as a student there for many years and later as a Staff Officer during World War II, in which he served with the Argyll and Sutherland Highlanders, rising to the rank of Lieutenant Colonel. He engaged in a number of diplomatic missions in the Far East, being Political Advisor to Lord Mountbatten; Secretary of the British Parliamentary Mission to China; Secretary to the Royal Commission on the North West Frontier of India; interpreter to Mr. Winston Churchill at the Cairo Conference (attended by Roosevelt, Stalin, Chiang); worked in China with Chiang Kai-Shek and Chou En-lai—all before the age of 30!

W.A.C.H. Dobson received his B.A. and M.A. from Oxford University in the Honours School of Oriental Studies, and was subsequently appointed Lecturer in Chinese at Oxford from 1948 to 1952.

In 1952 he became Professor of Chinese at the University of Toronto and until recently was Head of the Department of East Asiatic studies. He is now Senior Fellow of Massey College and is engaged in research. His many books include the first successful attempt at a Chinese grammar, and the Taiwan pirate press (ignoring copyright laws) has favoured him with their attention.

Prof. Dobson is a Fellow of the Royal Society of Canada. He has been a member of the Canadian National Commission for UNESCO; Chairman of the UNESCO East-West Major Project Committee, Humanities Research Council of Canada. He is presently a member of the Visiting Committee of the Board of Overseers of Harvard College; a member of the Advisory Academic Panel of the Canada Council and a member of the International Committee on Chinese Studies.

Renowned world-wide for his knowledge—Prof. Dobson is generally regarded as the greatest single authority on the subject of China in Canada. This will be a great opportunity to be updated on China by so highly qualified a visitor.

By entering the front or back entrances to A43, you can quietly come and go for regular classes during the conversation.

continued from Feb. 4 issue

The second of the fourth-century thinkers is Micius. Micius argued that the past has no relevance for the present and that the answer to the problem of order in society and order in the State was to start again in the pure light of reason. He argued that the sum total of human experience attests the

existence of a Deity. The Deity has a purpose, a will. That will and purpose is conceived in love and compassion. We must inquire into the cause of disorder, for then only can we cure its evils. Since all men have the ear of Heaven, it follows that all men are equal in the eyes of Heaven. Heaven rains upon the just and the unjust. Heaven manifests its love upon all regardless of person. It therefore follows that all men should love each other without discrimination and with equal intensity.

The notion of universal love in a class-ridden and family-centred society was thought, by his hearers, to be subversive of human life itself. "It outrages all human feelings", protested Micius. The Confucians had precisely codified canons concerning the duties and affections that should govern the respective members of the joint family and the orders of the society. Nevertheless universal love, argued Micius, is the common consensus of the common good. This leads Micius into his two political axioms: the criterion of the common weal (the greatest benefit to the greatest number), and the accepting of the common accord (the theory that the policy producing the greatest benefit to all must be acceded to by all). It seemed to follow from this, argued Micius, that only the most competent, irrespective of class or family, were fit servants of the commonwealth. And to them should go its greatest rewards.

The philosophy of Micius failed in the final solution in the Han Empire and has attracted little notice since, until recently. In 1882 a German scholar described Micius as "an advocate of socialism and communism", nationalist writers in the 1930's tried to revive Micianism as "universal love", a sort of indigenous Christianity; but under Communism, Micius has been enjoying a new status as the earliest Marxist, who of course unlike Marx, was a Chinese.

The third of the fourth-century thinkers, Chuang Tzu, taught that the only access to knowledge was in the mystical experience. True knowledge is available only to the adept in a trance. In trance one sees the entire universe, the creation as One, the natural unity and the natural order, which the adept, by "cruising with the Infinite", can induce in the real world by refusing to interfere and by yielding to "so-of-itself"—that is, to Tao. This philosophy in certain of its aspects has had a vogue in Beantuk Zen. More importantly, because Taoist adepts in their search for the drug of immortality were the first alchemists and were largely responsible for the compilation of the Chinese Pharmacopoeia in the eighth century A.D., their successors have a popularity in China today as the first of the people's technologists and the authors of its science.'

The foregoing, in an impressionistic way, shows how deeply rooted is political thought and speculation in China, how wide-ranging has been its interests, and how influential a part it has played in the formation of the Chinese ethos. Theoretical Marxism has obvious points in common with the Chinese

tradition: the monolithic state; the criterion of virtue and incorruptibility; obedience to severe ethical and moral standards; the raising to the supreme point of ideals of order and accord; and the prior claims of society and the state over those of the individual. Individualism—the notion of the supreme value of the individual soul—has no place in Chinese thought or social organisation. Rather, the individual finds his protection and security not in asserting his individuality but in subordinating it to the common weal. Dissent, that essential element in the democratic process, is, in the Chinese tradition, the opposite of order; it is in fact the frightening luan, "disorder", and therefore reprehensible. One thing Confucianism and Micianism share is the notion that the competent should govern the interests of the whole. Throughout Chinese imperial history the Confucian elite, recruited by competitive examination, have governed China. The notion of a devoted and ethical elite, whether of the Confucian scholarly orders or of the Communist party cadres, is not a hostile one to the indigenous tradition. Finally, part of the common folklore of the countryside, the result of centuries of conditioning in traditional thought, has been firmly embedded in the Chinese mind the notion that the fate of the common people—the common weal—is the ultimate criterion of good government and that once the people suffer unduly, Heaven ordains that its mandate shall be removed from the cause of that suffering.

It was recently mentioned before Senator Fulbright's Senate Foreign Relations Committee that there is in Chinese no word for "freedom" in the democratic sense. There is a word, but it has nothing of the connotation evoked by President Kennedy when he used the word. It means "acting as for oneself", acting independently of the group, and thus contrary to the common weal.

China, whether Communist or otherwise, is a cultural world apart—apart, that is, from the West. Some of that apartness is enshrined in the very language and in the very thought of the Chinese. It is absolutely central to understanding modern China to understand the nature of this apartness.

The "apartness" of the Chinese people is an "apartness" not merely of geography but of language and of the modes of thought itself. The historical origins of Chinese thought and the very long period of conditioning in which the Chinese people have had in that thought are profound. The language enshrines and keeps alive that thought, and its peculiarities are a unifying influence. One explanation for the very viability of Chinese civilization lies in the nature of the script and of the language in which its essence is conserved. But the language poses problems of communication and of understanding with the rest of the world. The Chinese response to Marxism-Leninism is a very different one from that of the liberty-inspired and individualistic West. Marxist theory undergoes certain changes in the very

process of being expressed in a language so alien to Western thought. The clue to the understanding of the present, in China, lies in the ever-present past.

One of the oddest notions abroad in the West is that the Chinese have repudiated their ancient culture, have, as it were, changed their Chinese clothes for the red dress of Communism and turned their backs on the past. This is, of course, not so. The Maoist view is that the literature, the history, and the arts of China are the heritage of all the people, to be made more readily available to them, and not merely the preserve of the scholarly and elite class. China has for two thousand years been governed by the bureaucracy recruited from the intelligentsia. Dynasty by dynasty, Chinese have competed in the provincial and imperial examinations, have risen through the hierarchy by the attaining of higher and higher degrees to the posts of highest preferment in the government. It sounds like the ideals of Plato's Guardians, the rule by philosopher Kings, and so in a sense it has been. But this has segmented Chinese society and created a social order quite different from any we have had in the West. Following the deliberate break-up of hereditary aristocracy based on land tenure in the third century B.C., society has been divided into four traditional classes, those of the scholar, the farmer, the artisan, and the soldier, in that order. Within living memory, scholars wore different clothes, exhibited the degrees they had obtained in the examinations by distinctive tassels and knobs on their hats, and walked down the street with lesser folk stepping aside to allow them passage. The examination system as one follows it over the centuries has had periods of peaks and depressions. It was abused: at bad times degrees were sold and examination questions bought. At its best it produced a number of scholar-statesmen—administrators upon whom every conqueror of China has had to depend in facing the problem of large scale administration. It is no surprise today to learn that the writ of Peking runs throughout the land right down to the smallest village. This tradition of large scale administration by scholar-statesmen has two thousand years of history, and in a recent study it was shown that the elite of the Communist Party all come from the mandarin class. At one time it was thought that access to books and the ease with which the rich and powerful could educate their sons meant that a ruling caste in fact existed. Certainly certain families recur and recur in Chinese history. But more recent studies have shown what a remarkable degree of social mobility this examination system permitted. At all events, the highest orders of society have always been the most highly educated, and the deference and respect paid to scholars has in fact created an elite class which took refuge increasingly in conserving its mysteries—a knowledge of the Classics—so that the written language became more and more lapidary, farther and farther removed from the common speech. It was in the Revolution of 1911 that the revolutionaries made the first bid to democratize the written language, to get away from the classical forms and to approximate more closely to the spoken tongue. But even so literacy and classical education drew deep lines of division between the literate and the illiterate, so that Chinese culture was the pleasure of a leisureed and literate class and denied to the illiterate and overworked peasants. The communist view is

that Chinese culture is the heritage of all men, and enormous energies have been expended since 1949 in eliminating illiteracy and in making available to all the common cultural heritage of the race. Far, therefore, from repudiating the heritage of the past, the leaders in Peking are determined to make it available to all. This, of course, does not derive particularly from Marxist dogma but rather from Chinese nationalism and self-esteem. The Chinese have, always throughout their history been highly xenophobic, contemptuous of barbarians, by which they mean non-Chinese. What they think of as the over-running of China by foreigners from the middle of the nineteenth century has stimulated, if anything, a pride in China's past achievements. It provides the core of a sense of nationality and identity, and occasions much of the energies and sacrifices that the Chinese people are prepared to go through to rebuild and modernize their nation.

The Chinese word for civilization is wen-hua, which means roughly the process of change that literature brings about. The centrality of scholarly and literary endeavour, the prestige of its scholars and writers, and the almost morbid passion for learning are part of the Chinese heritage, and rarely in recent times has that feature of the Chinese ethos been more in evidence. Westerners have often remarked upon the astonishing avidity for learning, the intensity and seriousness of purpose of Chinese students. This derives from a centuries-old conditioning that all Chinese have had in the respect for learning and the rewards that come to the good scholar.

To a Sinologist, one of the consequences of the coming of the Communist regime is that books, many of them once scarce and expensive and difficult to obtain, have suddenly become available in cheap editions, excellently edited, properly paginated and indexed. An edition of, say, a twelfth-century classical novel is put out today in an initial press-run of six million copies. The publishing output of Peking has been so great that at periods there has even been a paper shortage. Another consequence has been an enormous increase in the number of scholarly journals published. In one field alone, linguistics, three new journals have appeared since 1949. In Chinese art, the effects have been quite the reverse. Chinese porcelain and painting of quality were not difficult to buy before 1949, but since then the most rigorous controls have been placed on the export of "national treasures", so that outside of China the prices of quality pieces have risen well beyond the means of modest collectors. In China itself, every province now has its provincial museum, and the museums in Peking are said to be a byword for excellence, not only for the quality of the material but for the techniques of display and exposition they have evolved. Another consequence of the rise of the Mao regime has been the extraordinary high priority that archaeology has been given under the regime. It has always been known that rich sites awaited excavation, but in an appalling period of neglect in the 1920's the most accessible sites were looted and exploited by entrepreneurs, and the best of Western museum collections come from this period of predation. The Kuomintang, under the Academia Sinica, tried to exert some control, but it was feeble and the scale of excavation never large. Since 1949 there have been some fifty major archaeological teams at work on sites, and the study of prehistoric China has made enormous strides.

The material, of course, goes to the provincial and national museums, and much of it has not yet been seen outside of China by Western scholars. There has, however, been not only a very considerable raising of the standards of scientific excavation and excavation and documentation, but very good reporting and publishing, so that Western scholars can keep abreast of development. China under Communist rule, far from repudiating its past, is, in short, reliving it as it has never done before.

One of China's greatest cultural treasures is to be found in its Dynastic Histories. For twenty-five dynasties it has been the Chinese custom to write the history of the previous dynasty, and these, the Twenty-Five Dynastic Histories, have survived to the present. They constitute a detailed accounting of the last two thousand years. A microtype edition, in the possession of the author, printed on India paper, and readable only with a magnifying glass, occupies twice the shelf space of the *Encyclopedia Britannica*. Chinese historical writing began with the annals of the city states. We possess one such annual from 721 to 479 B.C., recording in brief entries a catalogue of the treaties entered into, ominous happenings, and the goings and comings of the court. All states kept such annals. One we possess in its entirety, and others exist in fragments and citations. We also possess two narrative histories of around the third century B.C., rich sources for the social history of that period. But it was in the first century B.C. that an official at the Imperial Court and his son began the writing of the Official Dynastic Histories, which, dynasty by dynasty, has been carried on as an essential part of state government up to 1927. The first historian, Szu Ma-chien (c. 145-90 B.C.) deserves more than passing mention. He must, in any pantheon of the world's great scholars, be accorded an honourable place. His view of history was that social stability and ethical ideals could only be maintained if daily events were meticulously documented and the undated record be held up as a mirror for princes. His structuring of history too was interesting. And this structuring set the pattern for all the dynastic histories that followed. The history was written in five parts. The first part he called the "main thread", a figure taken from weaving from the warp in a piece of tapestry. This was the story of Imperial succession, of the transmission of the Mandate of Heaven from sovereign to sovereign. Here are the lives and activities of kings and queens and of the conduct of the court. A second part, subsequently abandoned, records the history of the "hereditary houses"—a polite way of recording the histories of the city-states which acted independently of the Sons of Heaven. The third part consists of genealogical tables and charts and is a chronology in tabulated form. The fourth part consists of monologues on a wide range of subjects: the monetary system, astronomical observations made during the dynasty, commercial and mercantile regulations, the regulations for court and civic dress, in short a sort of economic and social history treated topically. The fifth part, a recognition that history is the sum total of biography, consists of biographies of some one or two hundred of the most prominent men of the dynasty and constitutes a sort of cumulative dictionary of national biography. This enormous work, begun by a father and completed in filial duty by his son, was the first and last history written, as it were, under semi-

private auspices. With succeeding dynasties the work was compiled from daily records kept by officials, and written as a document of state.

It is difficult to describe what richness of material is contained in these histories, not one of which has yet been translated in its entirety into any other language. But, and particularly since the twelfth century A.D., other and different histories have been written and have been preserved. There are, for example, some five thousand local histories, histories compiled of cities, of districts, sometimes of temples, sometimes of families. To know nothing of these histories—and very few scholars outside of China do—is not to understand one of the most interesting and revealing intellectual battles going on in Peking at present. As one reads the historical journals, it becomes clear that the dilemma of the orthodox Marxist historian confronted with such detailed documentation is to find the familiar Marxist periodizations, to justify the Marxian stages of history, even to decide when such stages occurred—if they should be useful to determine. This is the stuff that divides scrupulous historians in China today. The traditional view of these histories, on the other hand—the Confucian moralistic interpretation—has been challenged since the early 1920's by Chinese historians who have come under Western influence. One interesting consequence of all this controversy is that this rich historical material is being explored anew with new perspectives in mind. One such is the history of science. As readers of Needham's introductory volumes will know, as the history of science and technology unfolds itself in China and as evidence is accumulated from the rich sources that have survived, it is becoming clear that China has an impressive back-history of technological invention, a sort of historical base upon which the new scientists of China are building. Two members of the Academy of Medicine in Peking who recently visited Canada were telling of the existence, side by side, of traditional and Western medicine in the medical schools of China. It was in the Chinese pharmacopoeia of the eighth century that the therapeutic properties of ephedrin were first described, and much may yet be found among the results of Chinese empirical discovery that will prove useful. At all events, no peoples have ever been such assiduous recorders of their history, no peoples quite so conscious of their history, and, as far as the present generation of scholars is concerned, seldom has interest in Chinese history been so lively and productive as it is today.

Visitors to Communist China bring away with them a sense of the newness of everything, an impression that propagandists are quick to underline and try to document. In some senses there are novelties, but the Communist Party has a very real interest in giving the impression that everything is new and attributable to the virtues of Communism. But to anyone familiar with the history of China, there is much also that seems familiar.

Of the highlights of Chinese history which help to bring modern China into clearer perspective, the first, already touched upon, is the long history of bureaucratic skills that the Chinese have acquired and developed. The dynastic histories were written by civil servants and have always served as a guide to administrators, for government in China has historically always been by bureaucrats. "Politics", the struggles for power, have not been between class and class, between one economic interest and another, but between rival cliques of

bureaucrats manoeuvring for the spoils of office. These intuitive bureaucratic skills are in themselves, apart from party dogma, a resource of the first importance in ruling a country as large and as populous as China. And since the historical tradition has been that the bureaucrats subscribe to orthodoxy, whether of Confucian training and its code of ethics, as in the past, or of Party discipline, as in the present, it is unhistorical to suppose, as it is often said, that China is unified and well governed for the first time in its history. This is patently not so. In comparison with the declining years of the Manchus and the struggling years of the Kuomintang, of course, Communist rule is by sharp contrast honest government, and government whose writ runs throughout the land. But this is a recurring theme in Chinese history. There have been not one but at least three periods of draconian regimes, periods of frightening totalitarianism under a strong father-figure following periods of decline and dissolution. The first, in the third century B.C., was that of the Ch'in Shih Huang-ti, the first unifier of China. Once exonerated by orthodox historians as a horrendous example of totalitarianism, Ch'in Shih Huang-ti has recently come in for re-evaluation by Communist historians as one of the architects of China's greatness. It was Ch'in Shih Huang-ti who was credited with the notorious burning of the books and with the immolation of two hundred scholars so that the memory of past history might be blotted out, and for this Confucians have damned him ever since. But Ch'in also built an enormous network of highways across China, standardized weights and measures, nationalized the currency, and built the Great Wall. For these prodigious works, done at terrible cost to human life, he is being given credit by the present regime. When one hears of the great public works, the building of dams and reservoirs, by thousands and thousands of workers today, this is not something new, it happened in the reign of the First Emperor. It also happened again under the Sui Dynasty (590-618 A.D.)—another period of hideous repression, of totalitarian methods, but also of getting things needed done, for the Sui built the great canal system that shifted the movement of grain across the Empire more expeditiously and greatly increased the mobility of the Imperial forces. No one would suggest, as a number of twelfth-century Chinese historians tried to discover, that there is a recurrent and cyclical pattern in Chinese history. But large-scale public works and draconian measures are no novelty in China, and are certainly not an innovation of Marxist inspiration. In the past such regimes have lasted some twenty-five years.

One other recurring theme of Chinese history, and an essential part of the folklore of its thinking, is the mechanism by which a failing regime can be removed and changed. It has been said that in modern Africa one of the problems of new regimes is that no political mechanism exists short of a coup d'état for changing a regime that has got out of touch with reality. This mechanism has always existed in Chinese history and is wrapped up in the theory of the virtue of the leader and the withdrawal of the Mandate of Heaven. When the leader loses "virtue", so the theory goes, the "great accord" gets out of joint, the people suffer, and popular disaffection is the signal of Heaven's displeasure and a justification for removing the mandate and changing the regime. One of the new emphases of interpretation of Chinese history that engages the attention of historians in Peking today is the

study of the process by which popular disaffection comes about, how peasant rebellions occur, and how regimes are changed. There is already an enormous literature on this subject. This theory does not suppose, or even consider, that the common people have any choice in the selection of their rulers. It supposes that the condition of the people is an index of the virtue or effectiveness of the ruler, which is quite a different thing. Popular satisfaction with a regime does not derive from the knowledge that it is self-elected. It derives from the state of the people's well-being. It is easy to see how Chiang Kai-shek and his party had, in the traditional terminology, "lost its mandate". It is also easy to see that amelioration of the lot of the peasants is in itself (in these terms) justification and in fact a vote of confidence for the regime that brings it about.

Another recurring theme of Chinese history, and one which is of very great moment in the present, has to do with Chinese notions about empire. The First Empire, that of the Han, was really a consolidation of the territorial gains made by the Chin Emperor in the third century B.C. It was based upon certain Chinese ideas of the world and of their place in it. In Chinese thought the "world" is T'ien hsia, "all under Heaven", and sovereignty is the right of the Son of Heaven to govern "all under Heaven". In the earlier cosmogonies, the world was thought to be square with the "four seas" on its four edges. The world then became "all within the four seas" and "all under Heaven" in the two commonest clichés in the classics. The city states were the "centre States" and, after the unification of China under the Ch'in, China (the name derives from Ch'in) became the Central State, the centre of the Universe, and the site of Heaven's viceroy upon earth. The Son of Heaven stood precisely in the middle. This egocentrism of the Chinese has powerfully influenced Chinese views of the world, both in antiquity and today. A history of the Ch'in and Han Dynasties, published some fifteen years ago, enjoyed the unusual distinction of being published both in Peking and Taiwan. The author began by describing the territorial state of China in the first century B.C.—an Empire then extending well into Tibet and Central Asia, the Gobi, and Mongolia, Manchuria, and Korea, and down into what is now Vietnam. This, in the Chinese view, is the world, that of the Central Kingdom and the kingdoms of the four barbarians.

The historian then went on to declare that all loyal Chinese (meaning both Peking and Formosa) have a sacred duty to keep the confines of the erstwhile Empire intact, as being historically and irrevocably Chinese. In the Han Dynasty there were interminable debates as to what to do about the "western regions" and the periphery states—whether to rule them directly or to maintain a loose sort of suzerainty over them to be symbolized by the barbarians bringing token tribute to the Court. These two schools of thought have clashed in history again and again. The forward policy of occupation was advocated by military groupings, and the "rule by virtue" advocated by the Confucians. By the eighteenth century the dispute had been settled in favour of ruling by virtue, and all of these countries—Tibet, Korea, and Vietnam—had quasi-Chinese courts, customs, rituals, and procedures, but were rarely directly occupied or administered.

In the history of the Chinese Empire, it has always been one of the measures of the virtue of the regime that the barbarians of the four quarters acknowledge

Chinese suzerainty and bring tribute, attesting the superior culture of China and acknowledging their indebtedness to it. Now all this is very different in form and conception from Western imperial practices. But it is very Chinese. Any regime in China, whether Kuomintang or Communist, would have to ensure that its periphery states, at least in token, acknowledged China's suzerainty, though this would not mean the use of Chinese administrators or the occupation by military forces. It is a conception of the world, seen from the Chinese view, that promises security. This sort of thinking obtains in Peking today. China has never been a mercantile or naval power, has never embarked on overseas adventures, and has not any ambitions to set out on world conquest, or even to break down the States of South East Asia by successive occupation. She is, however, vitally concerned that the periphery states should be pro-Chinese. Foreign presences in any of these areas touch Chinese sensibilities, and a presence that appears to constitute a threat to Chinese territory itself, would, in the belief of this writer, immediately provoke a defensive war by China. In the present dilemma in Vietnam, as in Korea and Taiwan, it is important to understand how the Chinese feel about these areas, and to know that any regime, Communist or otherwise, would feel the same way. This explains perhaps the reluctance of China to send combat troops into North Vietnam, but it also explains its vital concern in the survival of North Vietnam. Personally, the writer is in sympathy with the advice that American Sinologists have recently been giving the Senate Foreign Relations Committee: that containment of Chinese expansion may be quite proper, but that a failure to recognize the very emotional claims that China feels it has to special status in these sensitive areas is highly dangerous, and is likely to begin the thing that everyone wants to avoid, a war between China and the United States.

In summary, therefore, the very centrality of China in the world's problems, both today and in the future, seems certain. China's apartness, however, presents formidable problems in communication and understanding. Communist China is not, as a Western-oriented political theorist might be tempted to believe, working from theoretical Marxist premises alone. The clue to understanding Communist China, and therefore to wise policy-making, lies in a very much more profound understanding of China, its peoples past and present, than prevails in the West today.

The problem of China for the West, as of that of the rest of the non-Western, but newly emerging states of Africa and Asia, lies in better knowledge and more intelligent understanding. It is predominantly the duty of the universities to engage in those detached and serious academic studies of the unfamiliar worlds of Islam, of Hindu South Asia, of China and Japan, upon which wise policies can be based. The stars of these countries are now in the ascendant. They will be of increasing concern to us in the future. A Chinese classical strategist of the third century B.C., much quoted by Mao Tse-tung, has said "Know yourself and know your adversary, and though you engage him a hundred times, you will invariably be victorious."

Since this article was written (1967), the Red Guards have taken to the streets in protest at the survival still in Communist China of so much that is incorrigibly Chinese. What success they are likely to have remains to be seen.

Exorcist

By Rod McDonald

And God looked down upon the world and said, "Thou hast forgotten me to worship the false celluloid idols, Brando and George C." And God made the multitudes go to the theatre where they fell fainting and vomiting before the screen.

And God said, "In this way ye shall know me again." And even Johnny Carson was so afraid to speak of the marvel. Because like the rest he was blind to the truth.

WINTER SCENE

The undisturbed snow slopes down to the river that winds crystal clear through the trees. You're at peace in this winter scene, in harmony with the natural world around you.

You're the kind of girl who wants the simplest yet most dependable kind of sanitary protection—Tampax tampons. They're worn internally, so you don't worry about discomfort or unpleasant odor. You never feel them when they're in place, yet you're secure.

NO BELTS
NO PINS
NO PADS
NO DOOR

The truth that *The Exorcist* in movie or book form is nothing more than a first class horror story.

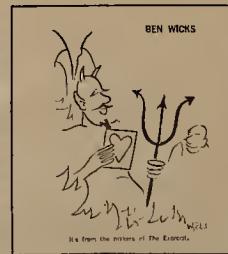
William Peter Blatty's best seller is in the 15th printing. The movie, in its first five weeks has grossed upwards of \$10 million and will easily top the Godfathers \$155 million at the box office. Although the stories of sickness, blackouts and mass exits are well known, the lines outside North American movie houses get longer. The question remains why?

The book which has been available for two years never came close to stirring such a feverish reaction. Blatty's concept of using the little known Roman Catholic right of exorcism was exciting and original. It is however nowhere near a monumental piece of literature. There is little suspense as Blatty telegraphs almost everything he should have held back from the reader. What is the point of divulging the dead movie directors head was turned completely around when the reader knows Regan's alter ego is the only one capable of such a feat.

Why then the outstanding reaction to the movie? Reasons are flying fast and furious. The Most Reverend Arthur Ramsey Archbishop of Canterbury says it's a craving for the supernatural. People however have been looking to religion for comforting explanations to the unknown for centuries. New York psychiatrist

Blatty's characters, rather than the plot, haunt the pages looking for development. The reader is forced to snatch tidbits of information about Chris and Regan's background before they came to Boston. Karl the handyman lurks more sinister than the demon from want of an identity. Father Karras becomes the most interesting presence as the reader finds that he left his poor mother to become a priest. The reason why however is never discussed. To make matters worse the author has lifted Peter Falk's Columbo as his detective. In this way he has made this secondary character the most easy to identify with. The book is hard to put down but its hokey ending a la Casablanca leaves the reader totally unsatisfied.

Why then the outstanding reaction to the movie? Reasons are flying fast and furious. The Most Reverend Arthur Ramsey Archbishop of Canterbury says it's a craving for the supernatural. People however have been looking to religion for comforting explanations to the unknown for centuries. New York psychiatrist



Dr. Ari Kiev says people attracted to the film have an unexpressed evil in the subconscious. No one bothered to psychoanalyze when crowds went to watch Lon Chaney grow hair under a full moon or Bela Lugosi climb out of a coffin. The human race has always had a morbid fascination for the unknown. Horror movie ads have for years been challenging people to last out the performance and the crowds came. *The Exorcist* has done well in this area. Pre-release stories were circulated of possible hellish harassment. Some props

caught fire and one of the actors died during the shooting. Robert Ryan died shortly after the shooting of *Executive Action*. But the nature of the film did not warrant a mysterious explanation.

Possession by the devil or a demon is a concept that even churchmen cannot agree on. One priest has said he is too busy believing in God to think about the devil. Father William O'Malley, an actor in the film, says if he was chosen to perform an exorcism he would "get the hell out of town." *Exorcism* was dropped as necessary knowledge for priests by the Vatican in 1972.

The crowds will grow larger however for the simple reason that people want to be scared. Speaking of interruptions in the movie production William Blatty said, "I would like to think that someone down there doesn't like me." The great exposure, he has to Satan to thank for, will however make his soon to be completed "theological thriller" another best seller. It will enable him to continue laughing, like the devil, all the way to the bank.

Chase reveals student pressures

By Ron Stanaitis

Watching *Paper Chase* makes you thank God that you are going to Conestoga College and not to Harvard Law School.

Paper Chase deals with the pressures of going to a highly demanding law school. It is also a metaphor for the American rat race where the smartest students take all. At one point Hart (played by Timothy Bottoms) tells a friend (who later tries to commit suicide because of the pressures) that "They're only grades." His friend replies "You know better than that. They're only numbers—but they determine jobs and salaries."

Hart the main character of the film is a bright young freshman from Minnesota who has enrolled at Harvard in hopes of becoming a lawyer. He quickly learns what a rat race the whole school system is. Hart comes to know and feel the terrors of University pressure. For most of the movie he conforms to the school system and burns the midnight oil and crams for the tests like all the other students but as the movie goes on he comes to realize how useless the whole grades game is.

Hart has two main hurdles, one is his exacting professor in contract law (played by John Housman) and the other is his young daughter (played by Lindsay Wagner). Housman a veteran



theatrical producer makes his movie debut in *Paper Chase*. He plays professor Kingsfield an extremely cold, aloof and demanding man. He goads and drives his students constantly. Throughout the movie Hart tries to gain Kingsfield's respect and at one point he is chosen to do some research for him but he doesn't complete it in time and therefore

fails in Kingsfield's eyes. At one point Hart finally succumbs to Kingsfield's pushing and calls him a son of a bitch. Kingsfield answers him by saying "That's the first intelligent thing you have said all day now take your seat."

Hart unknowingly has an affair with Kingsfield's daughter and only finds out later that she is in fact his daughter. She tries to help

Hart remain human in an institution which turns out intelligent robots.

The film was shot at the University of Toronto and made use of a good many Canadian university students. One of the best moments in the movie occurs when Hart and another student barricade themselves in a hotel in order to get away from the panic and pressure at their dormitory. They make shambles of the hotel room and refuse to let the maid in or to go out of the room at all. The manager finally threatens to throw them out but Hart and his sidekick humorously talk him out of it. They threaten to expose the hotel as a dooring to the newspapers.

Paper Chase won a gold medal for the best cinematography (Gordon Willis) another for best supporting actor (John Housman) two more for best director and best screenplay (both James Bridges) and the award as the best film at the Atlanta Film Festival and will probably win some acclaim at the Academy Awards also.

Paper Chase captures the pressures of school very effectively and it also shows how most people are in school for material reasons and not to become educated. Anyone who is a student should be able to relate to *Paper Chase*.

Memories of the "Good Old Days"

By Ron Stanaitis

Remember the good old days? The buxom girls in floppy sweaters and pony-tails, the duck tail haircuts slicked down with Brylcreem, the sock hops, the blue suede shoes and the nights at the

drive-in making out in the back seat, when you weren't drinking from your twelve pack.

The current nostalgia craze for the simpler days of the 50's is really cashing in. To look back at

history the 1950's was perhaps one of the blandest decades ever, but the revival is going stronger than ever with songs from the late 50's and early 60's being blared from most leading pop stations. The golden oldies are thriving on A.M. radio.

Were the 50's really that good? When examined closely they probably evoke many grim memories of a time that was emotionally and sexually repressed. Social critic Michael Harrington wrote that the 50's were a moral disaster, an amusing waste of life.

The current rock and roll revival is one of the best indicators of the 50's and early 60's renaissance. Such early rock artists as Chuck Berry, Bill Haley, Rick Nelson and Little Richard are cashing in on the rock revival. Perhaps one of the best groups playing early rock

and roll is Sha-Na-Na who attract audiences of all ages who come to be entertained by Sha-Na-Na's greasy antics.

Even today's fashions are being effected by the 50's and early 60's with such items as baggy cuffed pants and patterned vests being big sellers.

Movies are also cashing in on the nostalgia craze. *American Graffiti* a movie capturing many feelings that were present in the 50's and early 60's is currently the hottest movie in the Twin Cities and has been acclaimed as one of the best movies of the year.

Will the nostalgia craze last? Will the simpler things of the 50's return? Perhaps, but it is hard to imagine people cruising the streets in leather jackets and pointy shoes looking for action. Could you really imagine yourself driving an Edsel and stealing hubcaps?

TERM PAPERS

Quality, Originality, Security

\$2.76 per page

SEND NOW FOR LATEST CATALOG. ENCLOSE \$2.00
TO COVER RETURN POSTAGE

Hours: Mon-Fri 12 noon - 8 p.m.; Sat 12 noon - 5 p.m.

ESSAY SERVICES

67 Spadina Avenue, Suite 105
Toronto, Ontario, Canada

Telephone: (416) 366-6549

The internal protection more women trust



DEVELOPED BY A DOCTOR
NOW USED BY MILLIONS OF WOMEN

MADE ONLY BY
CANADIAN TAMPAX CORPORATION LTD.
BARRIE, ONTARIO

Condors lose

Rod McDonald

The Conestoga Condors have still been unable to win a game on home ice this season bowing to St. Clair and Niagara in the past two weeks. The two losses give the team a 3-11-3 record.

In the game played Feb. 6 at Queensmount Arena St. Clair lead 2-0 at the end of the first period on goals by Nick Natyshak and Pat

Mahon. Conestoga tied it up in the second on goals by Paul Brubacher and Glenn Miller. The Saints Rick Bacon made it 3-2 at the period's end. John Haviland scored the only goal of the third giving St. Clair the 4-2 victory. Mike Bunker played another steady game in the Condor net as the team was outshot 42-29.

On February 13 the Niagara College Knights defeated the Condors 7-3.

Players needed

Any student interested in trying out for the Guelph C.J.O.Y. Baseball Club of the inter-county Senior Baseball League, please contact Angelo Volpe, the General Manager, in the D.S.A. office or upstairs in the Radio and Television department.

Athletics Report

Winter Carnival Wrap-Up

1) Broomball - 21 students from Accounting, stormed on the ice during the week, to sweep their way to the Broomball Tournament Championship. Eighteen teams registered and in spite of a few injuries, all went well. Our congratulations go to Accounting for a job well done.

2) Lumber Jack Games - They really went over well, the students who participated enjoyed themselves and got a few good chuckles out of the whole thing. Although individual names aren't available, Elect-Tech pretty well cleaned up. Individual and team winners may pick up their prizes from the Leisure Education Office as you weren't here for the presentation ceremony on Friday.

In conclusion for the Carnival report, we would like to thank our co-ordinators Randy Cooper of Rec. 1 (Broomball), Diana Forbes, Sue Weldon, Bryan Taylor, and Dan Edgar (Rec 11) (Lumberjack games) for their time and work.

General Information

Although the Conestoga College Jockettes lost all three games during the Sweetheart Hockey Tournament in Plattsburg, their effort was to be commended. Twenty-seven games over the weekend, led to 16 teams being whittled down to a Mississauga 2-1 victory over Tavistock for the championship game.

Swimming - Continues for free at Cameron Heights Pool every Tuesday at 9 p.m. Come out and splash around for an hour.

Registrations are requested on the Sports Board -

Broomball League

Men's Road Hockey

Women's Touch Football

Co-ed Softball League

Card Party (Date to be announced)

It will include Euchre, Crib, Bridge, Chess, and Checkers, plus a Bar will be open. Sign up for the games of your choice.

Wed. Men's Intramural Hockey - continues at Wilson Arena from 10 p.m. on, with playoff action.

Tuesday Nights at Laurel Collegiate - Indoor Soccer is over and now Volleyball starts. C'mon up and knock a ball around for a while.

FOR SALE
1973 YAMAHA
360 RT 35000
\$1150 Alex
748-4828

FOR SALE
1969 MERCURY
NO POLLUTION, 20M P.G.
EXCELLENT CONDITION
\$1400 OR BEST OFFER
ALEX 744-4828

CONESTOGA STRATFORD CENTRE SECOND ANNUAL SPORTS DAY

Broomball, Hockey, Chess
Cribbage, Euchre, Pingpong
Dinner Dance
\$3.50 per COUPLE
\$2.00 per PERSON

SATURDAY MARCH 23

For details see Norm Lewsey
Leisure Education Officer

THE ORGANIZING COMMITTEE OF "SNO' BALL '74" (Robert Keller, Claude DesRoches, Bob Anderson and Angelo Volpe) would like to extend their sincere thanks and appreciation to the following people for giving us a helping hand when needed:

Pat Collis
Pam Newman
Jack Walker
Kim Slobodin
Stanley Park Orchestra
Betty Thompson (CKCO)
Lee, Hartman & Ramsey
Paul Merton
Marnie Holtz
Randi Hansen

Paul Weigel
Yola Racoskie
Steve Coulter
Pyramid
Douglas Muir
Ed Mercel (CTV)
Paul McLaren
Gaetanne DesRoches
Denise Jaklitsch
Joey Halliwell

Geoff Hebbert
Jeff Howard
Gordon Ogilvie
Spartacus
Paul Sanford (Labatt's)
Greg Bohnert
Doug Henderson
Kathrin Dineen
Carol Hoare
Jeanette Blizzard
Marina Vukovitch

AND TO ALL THE PEOPLE THAT PARTICIPATED IN OUR 7th ANNUAL WINTER CARNIVAL:

THANK YOU
FOR MAKING IT A BIG SUCCESS

*In your own way.
In your own time.
On your own terms.
You'll take to the
taste of Player's Filter.*



A taste you can call your own.

Public runs own radio shows

Paul March

The Commission will follow with interest this experiment in facilitating community expression on radio and hopes that it may develop a more meaningful role for community dialogue in the private broadcasting sector."

With these words, contained in a slightly crinkled registered letter, rather than with a crash and a boom, Wired World came into being.

On August 18, 1973, the Canadian Radio and Television Commission (CRTC), in decision no. 73-400, granted a public radio broadcast license to Wired World Inc., 1342 King St. E. in Kitchener.

Dial 98.7 community radio, listener programmed and sponsored, says the promotional material for Wired World's FM radio station, CKWR. The idea is that the general public within the community (Waterloo Region) would be interested enough in the electronic media to produce and run their own radio shows. Anyone could get involved, and it would be on a volunteer, non-paid basis.

The story behind this radical new concept in radio is both in-

teresting and unique.

A few years ago, a group of interested and financially secure area businessmen decided to venture into and seek out the possibilities of a community run and sponsored TV and radio station. They formed a company, Wired World Inc., a non-profit, charitable citizens organization. They purchased audio and visual equipment, and approached two local businesses for aid in getting started. They were Radio Waterloo and Grand River Cable TV.

In the summer of 1971, Wired World helped Radio Waterloo with its programming, and approached Grand River Cable TV to try and start broadcasting on the visual medium.

"We wanted to be able to turn anyone onto the TV or radio medium," said Lawrence McNaught, a volunteer worker with CKWR.

As a result, Grand River allowed them one hour per week for free form broadcasting. This continued for two years, a total of 106 broadcast hours, and only folded recently. This was due to the amount of work involved, the

financial costs, and the desire by most of the people at Wired World to concentrate on the radio medium.

Radio Waterloo eventually reverted to a completely student run operation, and for a while the radio end of the programming ran out of somebody's house.

In January 1972, CHYM-FM donated one hour per week of broadcast time, to Wired World, "and we turned it over to anybody who wanted to use it," said Mr. McNaught. In May of that year, they were ready to submit a licence request to start up their own broadcasting. By the end of the year, the various details were worked out, and Wired World sent their license submission for CKWR-FM.

However, the submission wouldn't be regarded by the CRTC until their annual hearings in the summer months of 1973.

The response was a positive, if not cautious one. It was a precedent setting decision, because CKWR would be the first community oriented radio station in Canada. In its letter of approval, the CRTC also set down a stringent

set of rules to abide by: "It is the understanding of the Commission that if community support is not sufficient to sustain the project, the licensee will voluntarily surrender the license."

Tight controls were also set down for sponsorship: "The Commission wishes to emphasize that although the service to be provided will be non-commercial simple statements of sponsorship of an institutional nature will be allowed if the statements do not specifically promote the sponsor's products or services."

Strict? Maybe, but at least the go-ahead was finally given.

Until now, CKWR hasn't begun broadcasting, but might begin in March, according to assistant station manager Julie Frittaion. "This is due mainly to the stations facilities not being completely constructed yet," she said.

The station has, however, started test broadcasts, and at 202 watts has an effective range of about 25 miles. Presently, there are about 40 or 50 volunteer workers involved with the community radio, and public response has been good.

Public donations from both large and small local companies have been received, said Mr. McNaught, and public membership for Wired World is sold for \$2.00 each, which includes voting rights.

Other monies have come from various ethnic groups, in the form of donations, and from all levels of government.

A multi-cultural program grant has been levied by the federal government, for running audio workshops with ethnic groups in the area.

For the past few months, CKWR has been recording the Alive Variety shows, Monday nights at the Picture Show theatre in Waterloo.

When actual radio broadcasts begin, these will be produced live for radio transmission. As far as local commercial stations are concerned, they see no threat from Wired World.

Perhaps Lawrence McNaught was speaking for a lot of people in radio, the local community, and the CRTC, as far as Wired World goes.

"They'll believe it when they see it," he said.

CONESTOGA COLLEGE EUROPEAN CAMPUS, SUMMER 1974?

1. Gord Sigel is looking for 15 or more students who will have five weeks free in late summer and about \$800. to travel through Western and Eastern Europe. The purpose; to earn a course credit (two semesters) in each of two elective courses (comparative Government and Comparative Urban Planning) and have a good time doing it.
2. The group would fly to London in early August and travel on Euralpass to Paris, Zurich, Venice, Rome and Naples, boat to Dubrovnik, fly to Belgrad, rail to Budapest, hydrofoil up the Danube to Vienna, two rented minibuses to Prague, Dresden, Berlin, Essen, Amsterdam. Gord is familiar with these routes and has planned many stopovers.
3. The Board of Governors have expressed approval in principle, booking arrangements have been begun but now it's a matter of enough students saying that they wish to go. If interested, please contact Gord Sigel, Liberal Studies Division, room B27, or phone local 322.

Awards Criteria

Certificate of Recognition:

The person must be a member of the college community whose contribution to the college has merited recognition.

Scroll:

A student whose contribution to the college has been significant and who has involved himself in more than one area of College life.

Plaque:

A plaque is awarded to members of the college whose contribution to college life has been outstanding. This highest award shall go only to those people who have shown the epitome of performance and whose achievement by their exceptional nature cannot be recognized in the two other categories.

The plaque shall also be awarded when the occasion is appropriate to outstanding citizens who have made exceptional contributions in their field.

Outstanding Female Athlete:

- 1 Must be a student of Conestoga College
- 2 Must be maintaining an average or better academic standing
- 3 Must be considered an outstanding performer in the sports in which she chooses to participate.
- 4 Candidates must be nominated by the student body. Each nomination needs 2 signatures.
- 5 Selection will be through a committee consisting of the Head of Leisure Education, the officer of Leisure Education, the male and female athletic chairmen. The Head of Leisure Education will not have a vote.

Masthead—Spoke

Editor: Marina Vukovich

Staff: Geoff Hebbert, John Sturm, Rod McDonald, Gregg Rothwell, Ron Stanaitis.

Spoke is a member of Canadian University Press and is typeset by Dumont Press Graphix Opinions

expressed are not necessarily those of the Doon Students' Association or the administration of Conestoga College. Formal complaints may be made to the editor in the Spoke office at 229 Doon Valley Dr., Kitchener, telephone 519-653-2432.

Don't let somebody die



TUESDAY FEB. 19th 10am — 3pm
STUDENT LOUNGE
FOR ONE PINT OF BLOOD YOU WILL RECEIVE
ONE PINT OF BEER AT THE NEXT CONESTOGA
PUB THURSDAY FEB. 21/74. THANK YOU.
BE GENEROUS